260 881 x539

GIRLS' PUBERTY DANCE

Beside the singing place
I lie down.
[Darkness] reverberates.

28. I know not what I do;
Here I am lying.
Now I leap up.
Circling, I sing.
I go about.
I leap up.
Circling, I sing.

881 343 184 179 The girls' puberty ceremony is no longer performed. Only the oldest people remembered its details. Segregation huts, however, are still used in some remote districts.

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

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When I was nearly as tall as my mother, that thing happened to me which happens to all our women though I do not know if it does to the Whites; I never saw any signs. It is called menses.

Girls are very dangerous at that time. If they touch a man's bow, or even look at it, that bow will not shoot any more. If they drink out of a man's bowl, it will make him sick. If they touch the man himself, he might fall down dead. My mother had told us this long ago and we knew what had happened in our village.

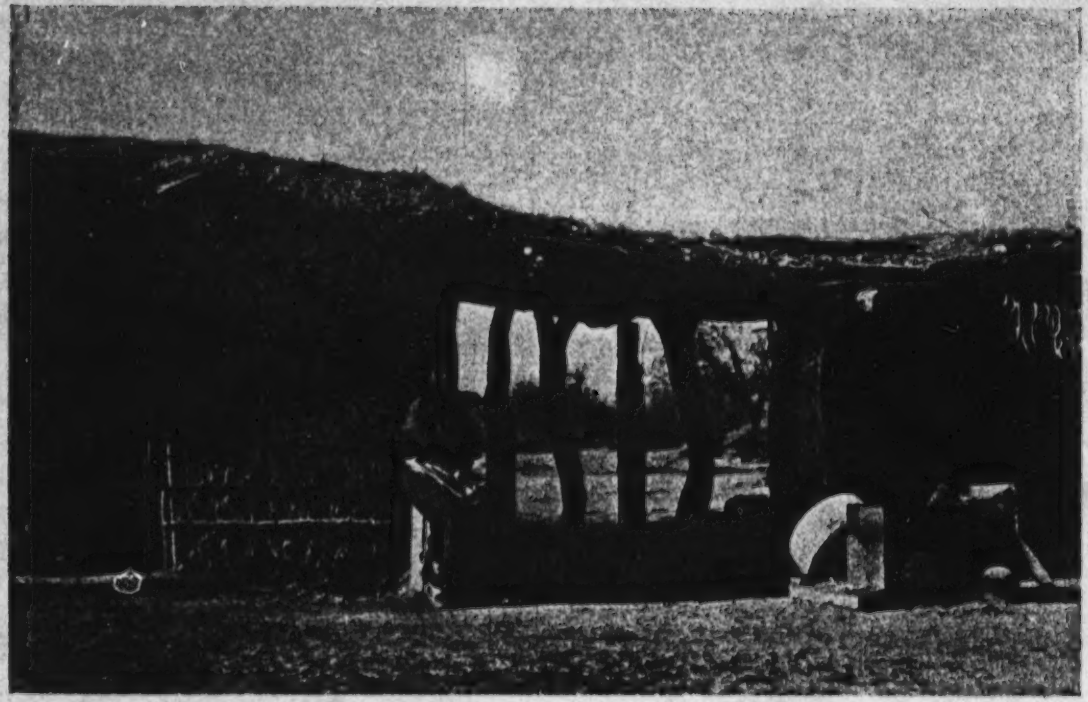
There was a girl once who became dangerous and she did not tell. They were having a good time that day. All the village was planting in her father's field, and he had given them a meal of succotash. They were eating out in the field, her mother was cooking over a campfire. My mother was there and she said this girl was standing with a bowl in the crook of her arm, laughing and eating. It began to rain. The girl and her sisters ran home to take in the bedding, because we sleep out of doors in the summer and it was on the ground.

There was a crash of thunder. All the eating people stood still and then, from the house of that girl they heard a long sigh. They ran there. All the family were lying stunned on the floor, one sister was blind, and that girl was dead. The men dragged the people out into the rain and the house began to burn. "See," said those people, "what has happened to us." Her relatives buried that girl all alone and no one would go near.

Then there was a girl who was going to build a fire, and it seemed that it reached out, and took her, and burned her up. And there was another whose mother was struck by lightning. For it is not always you who are hurt if you commit this sacrilege; it may be any one in your family.

That is why, when the lightning strikes a village, they send for the medicine man to see what woman was dangerous. He summons all the girls and looks at his crystals to see who did it. They do not punish that woman. It is enough to know that she has killed her friends.

Our mothers watch us, and so mine knew when it came to me. We always had the Little House ready, over behind our own house. It was made of some branches stuck in the ground and tied together at the top, with greasewood thrown over them to make it shady. There was no rain then, for it was winter, but it was cold in that little house. The door was just big enough to crawl through, like our house door, and there was room for you to lie down inside, but not to stand up. My mother made me a new bowl and drinking cup out of clay, and put them in that house. When my



United States Indian Service

RESTING BY THE RAMADA OF A WATTLE-AND-DAUB HOUSE
Fireplace is in the right foreground, with squash curls hanging above to dry

[P. 41]

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4: Joseph et al D,E-5 (1942-1943) 1949
NU28 Papago NU28

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

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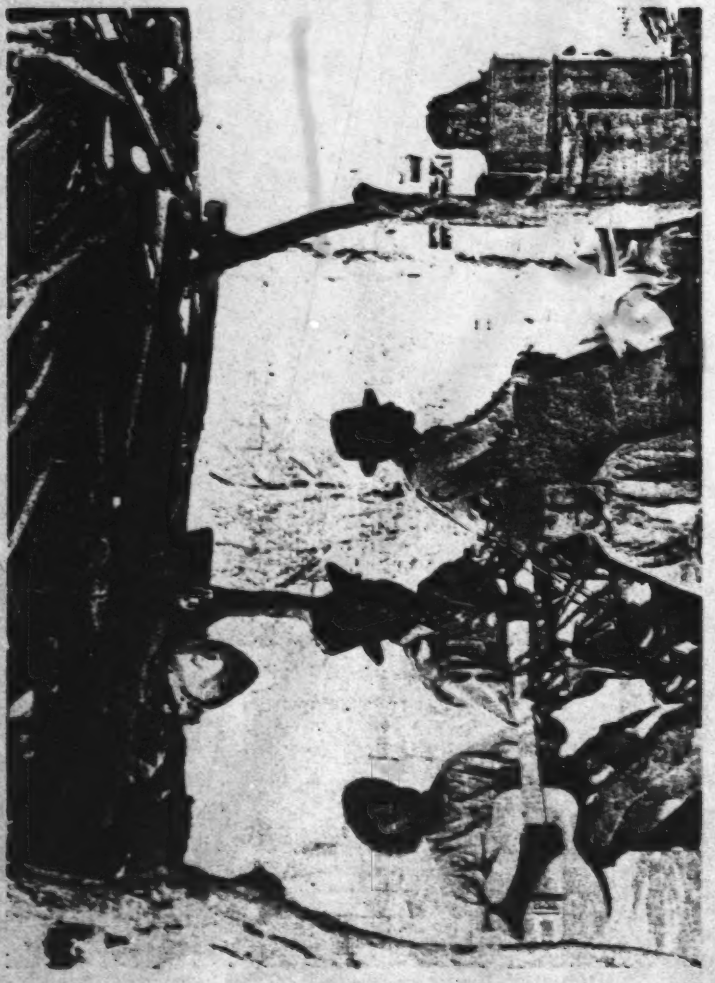
PLATE XVIII



PAPAGO LADS MAKING MUSIC UNDER THE RAMADA

Jane Chesby

[p. 155]

5: Castetter & Bell N-5 (1938-1940) 1942
NU28 Papago NU28
Pima NU29

They might be placed in a pile outdoors and covered with corn stalks, particularly if the crop were large, but more commonly were piled up in the storehouse with or without a covering of corn stalks. They could be kept at least until February, and in some cases as late as April. Cheese pumpkins kept best and longest, while the cushaws were recognized as poor keepers. If a pumpkin was seen to be rotting in storage it was sliced, then dried, in the manner described below for storing dried pumpkins; if disintegrated, it was discarded.

Anciently, each Pima home was provided with a single storehouse, generally an oval pit about eight feet long and two feet deep, covered by a gable roof of willow branches thatched with arrowweed. A forked pole of mesquite was set at each end of the oval and a beam placed lengthwise of the pit set in the forks of the poles. Willow branches were stuck into the ground along the brink of the pit and leaned against the beam. This storage house was used for pumpkins and, in historic times, watermelons and the like. It was practically identical with that described in detail by Spier[11] for the Maricopa. The same structure, with modifications, is still to be seen among the Pima. It is a cubical pit about three feet deep and as wide and long as required for the supply, now used exclusively for storing pumpkins. The floor of the pit is a layer of poles or logs covered with corn stalks on which the pumpkins are piled. In each corner is an erect forked pole, with cross beams of sahuaro ribs, and a rough arrowweed or cornstalk roof, and finally the whole covered with dirt.

Utilization of Pumpkins

When frost came, many pumpkins were still unripe and in various stages of development. These, particularly the cushaw type, were never discarded, but the skin removed by scraping, the flesh cut into pieces, cooked, usually with mesquite beans, and eaten immediately. At times, small immature pumpkins were gathered during summer and cooked

[11] Spier, *Yuman Tribes*, pp. 89-90.

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

574 ter habitations we had just left behind. The night was pitch-dark with overhanging nimbus clouds, and thunder, more or less distant, was heard all around us. The air felt sultry and quite a strong wind had begun to blow, as if warning us of an advancing storm. Big fires were burning outside of the houses, which looked hospitable enough. But this was a night which one would not exactly like to pass out-of-doors, so I asked Pablo to hurry in and see if he could not secure a house in which we might have sleeping quarters. As good luck would have it, a friend of ours whose acquaintance we had made at the feast of Noria was here. He had come from the Comobabi Mountains to cultivate the fields with the rest, and he helped us to obtain lodgings for the night. A 574 small storehouse was placed at our disposal, and as we 343 drove up in the wagon some girls were busily carrying things out in order to give us more space inside.

343 It was a tiny shed, built of upright mezquite poles calked and plastered inside and outside with mud. The roof, which was made of sahuaro ribs and greasewood branches, with a cover of earth on top, was water-proof, all care having been taken to make it secure against the rain, for here the provisions of the family, their household goods, clothes, and other earthly possessions were stored. Air had access only through the door-opening, which was exactly one and a half feet wide. Owing to an all-day's summer sun the storehouse was extremely hot, and as I entered my lodging the temperature was so oppressive that it was almost stifling; still, as the wind was blowing with increased force and lightning at more

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

frequent intervals lit up the darkness outside, the little house offered protection for the night, and gave a feeling of comfort such as our savage ancestors must have felt when resorting to a cave just in time to escape a drenching. Big jars, gourds, sacks containing maize, wheat, sahuaro seeds, and other edible wild seeds were lying about in the corners. There was not much space left, but by adjusting things our baggage was safely stored and we had our frugal supper while the rain poured down.

Pablo went to arrange for his bedding with the Indians, while I managed to place my cot backward from the door-opening, filling up all the space left. Near my head, in a box in a corner, a hen with small chickens was sitting. She had a curious way of poking her beak against the box two or three times a minute, almost with the regularity of clock-work. It was as if the habit of using her beak to help feed her large family had grown on her to such an extent that she continued doing it automatically through the night. To listen to this became a nuisance, but I was too tired to allow it to interfere with my sleep. After a while I awoke from the intolerable heat, bathed in perspiration. I undid my bed to push it through the narrow opening, and leaving the hen to continue her pecking, put my cot outside where the rain had ceased. The air felt cool and fresh now, and at dawn even a feeling of chilliness interrupted my slumber, but I continued to sleep until after sunrise in spite of the cackling of fowls, the barking of dogs, and the Indians moving and talking all around me.

It was Sunday morning, July 25, and I awoke well

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

recently fallen rain was standing in pools here and there in the rough road. Inside of the rude mezquite fences a surprisingly large amount of weeds was flourishing, and beautifully green. In the midst of this mass of verdure the Indians were busy ploughing and sowing, the weeding being done later. Here and there a rain-storm might be seen at a distance, in the north, east, and south, but the atmosphere as a whole was clear, and everything looked beautiful in the late afternoon sun.

After some parleying and searching and travelling, we found our Juan, a tall, strong-looking Indian with a benign expression of countenance. Near this man's house was to be our promised lodgement. He pointed out to us a large, dome-shaped straw house, of old style, about a hundred yards away. Crawling in through the door-opening, which was not quite two feet high, I found the inside very spacious. Provisions were stored here, and a large granary basket gave me joy at the prospect of its possible acquisition. The room was clean and cool. Nevertheless, being unusually dependent upon fresh air, I feared this would be a very inconvenient abode for me, so I crawled out again and addressed myself to an old man who was occupied outside in digging up and destroying the passages of some pernicious red ants. On our arrival I had noticed him clearing away rubbish in front of an attractive little house near by made of upright poles so that the air had access everywhere. I proposed that he should rent me the little dwelling.

He readily consented, asking me to state a price, and I suggested fifty cents a day, which was promptly ac-

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

cepted. He immediately commenced to move his things out so as to give space enough for my cot. The tiny house had a good roof of greasewood branches covered with earth. A few yards in front of the door-opening, toward the west, was the usual arrangement of a jacal that provided a grateful shade. The Indians had arrived here only the day before, and the old man had decorated the door-posts with fresh greasewood branches, which gave the modest habitation a festive and cheerful appearance. I felt comfortable in my new quarters, and prepared to stay here for several weeks.

Among the friends I gradually made was one whose civilized name was Simon, who became of great service in helping me to get specimens and information from the Indians. He made a good beginning himself by selling me his clown's outfit, more or less complete, an unexpected discovery in these days when advancing civilization is destroying all the sacred emblems, customs, and beliefs of the natives. These were implements used at the great harvest feast, *víkita*, which is given every four years at Santa Rosa. The name is derived from the word *viiki*, by which is designated the finest and smallest plumes of the vulture. Manifold preparations are made for the event, which comes off in the "inner bone" moon, about November or December, after the harvesting of corn, beans, pumpkins, and melons. The participants dress up and practise their parts in a large, open, square enclosure of brushwood fences, where afterward many ceremonial objects which were carried about during the festivities are left. I was told that

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

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Front

Back

THE CLOWN AT THE GREAT FEAST OF SANTA ROSA

343●

MY CAMP AT SANTA ROSA

[Facing p. 92]

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

586 father of the girl would decide to whip her with a rope of rawhide to bring her to the proper way of thinking.

841 Certain periods of female life are looked upon with awe, even by the civilized Papago. If a hunter touches a woman at these times he will have bad luck or contract some disease. Formerly a girl in this condition could not touch her hair. If she wanted to scratch herself, it would have to be done with a stick, and even her 881 brother could not touch his hair. When the girls come of age, dancing and singing are kept up for many nights in succession in a very fatiguing fashion, as neither rest nor food is taken. No intoxicating drinks are partaken of, and one marvels at the exertions that primitive man finds it necessary to undertake in order that the girl may be started right in life. Formerly these ceremonies, each time lasting four nights, had to be performed on four occasions, and even thus the girl has to go for a few days' [343] seclusion to the *bobólikaki*, a house specially set apart 534 for women considered temporarily impure. The dan- 881 cing on such occasions consists of a forward and backward rhythmical movement of two rows of men and women facing each other and at the same time slowly moving in a circle. The participants hold each other by the hand, and the movements are in time with the singing, four steps forward and four backward. In Quitovac where the Indians have been much influenced by the Mexicans, although they have given up the dancing part of the performances, the singing is kept up for eight nights or more in succession.

844 When the woman feels that her hour is approaching,

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

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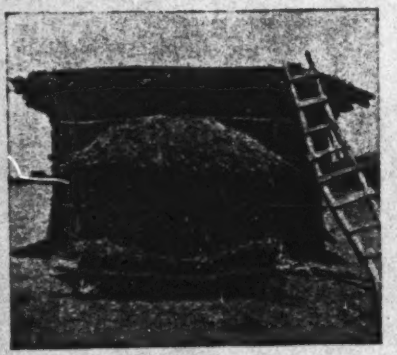
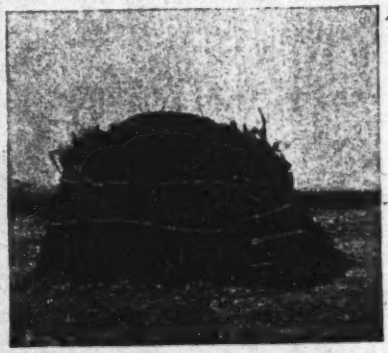


PIMA GRANARY. MADE FROM TWISTED ARROW BUSH



HUT FOR THE ISOLATION OF WOMEN

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PAPAGO: "RAINBOW," FROM LA NARIE

[Facing p. 350]

VIKITA CEREMONY OF THE PAPAGO (CONT.)

walls about eight feet in height, had an entrance in the centre of the east side, and was oriented so that the sides lay NxS, ExW, respectively. This enclosure was about 30' along each side. Directly west of this and probably fifty feet away was a lean-to open to the east and west, measuring perhaps 12' across the entrance, and 10' deep. Between this and the enclosure was the dance ground proper, about which the chorus marched in a circle about 30' in diameter, as described below. 796 417 [343]

In front of the entrance to the enclosure, distant 30' or so, was a great pile of mesquite logs. About three P.M. small groups of gaily dressed women and girls, one group from the Anegam villagers and one from the old Santa Rosa, ran to the pile of wood. Each woman took up a piece and ran to the enclosure and left it, running out and making a complete circuit of the enclosure before running off the dance ground to her own people. This was done to the accompaniment of much laughter and gaiety among the crowds of women and spectators. Later, just before four P.M., and the beginning of the dance, after the new Santa Rosa dancers had arrived, this was repeated. 796

Meanwhile, many wagons had arrived, ranging in a great crescent about the west side of the dance ground, with the lean-to as center. School busses full of children from Sells Day Schools drove up, and several truck and trailer loads of Papago cotton pickers, brought in by white men from the direction of Casa Grande. [493]

At four P.M. the new Santa Rosa dancers and chorus, who had arrived shortly before, drew up in front of the enclosure, where they were joined by the local dancers and chorus. The Anegam group moved up to within 30 yards or so and halted. A crowd of men, mostly young men and a few boys, assembled, all with bull roarers, and raised a tremendous noise. The combined groups of dancers then trotted and ran around the enclosure several times, accompanied by the wielders of the bull roarers as well as by men and boys who ran alongside, laughing and shouting. The dancers clowned all through this, shaking their bells and cutting up in comical fashion. [522]

The choruses of the two groups dashed inside the enclosure, without running around it, carrying their equipment, and remained inside. The Anegam group joined in after the others had made several circuits, the chorus going directly inside the enclosure.

Then, the choruses inside, the dancers outside, singing began within. It seemed the choruses remained separate inside the enclosure, one in the SE quarter, one in the NE, and one in the NW quadrant. These choruses sang the same song as that sung at Anegam, but not in unison, each chorus singing independently of the others. The masked dancers outside stationed themselves in groups, one outside each corner within which a chorus was singing, and kept time, shuffling and stamping and jumping, to the chorus opposite which they were stationed. Dancers [533] 796 534

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DESCRIPTION OF PLATES 1 [illegible]6

1 - Member of the chorus

2 - Objects carried by chorus and dancers

3 - Dancer, front view

4 - Dancer, rear view

5 - Costume of chorus leader and of the attendants in the lean-to

6 - Lean-to with attendants and four young people

[p. 272(A)]

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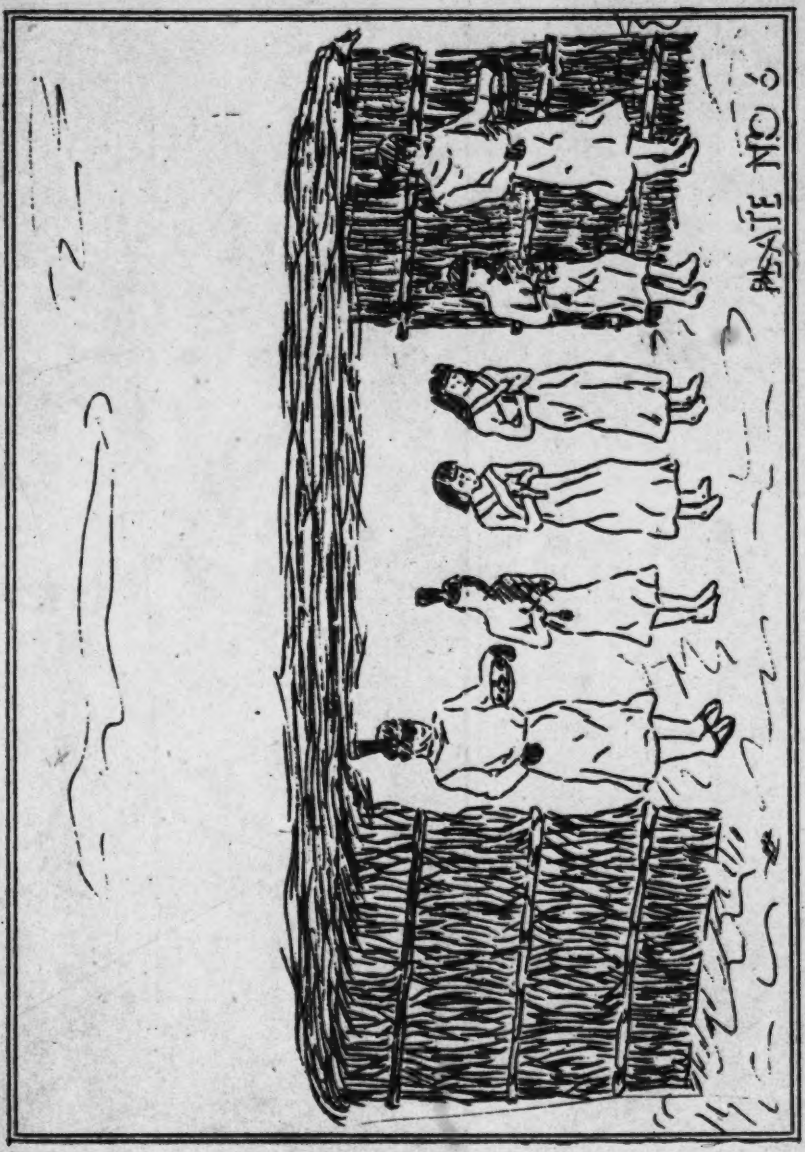

[p.272(G)]

17:Castetter & Underhill N.E-5 (1931-1934) 1935
NU28 Papago NU28

is done with a large needle of sahuaro rib threaded with fiber. 342

The roof was not finished until after the thatch was put on. Often, across the row of sahuaro ribs, another row was laid in the opposite direction for strength. If not, the builders proceeded to the next step which was to pile up a thick mass of creosote bush *(Covillea glutinosa)* on top of the sahuaro ribs. Earth was heaped over the creosote bush.

The doorway, which was the only opening, was closed with a plank-shaped structure made of several bundles of straw, held between pairs of sahuaro ribs tied transversely at top and bottom. To keep out animals during the day the family used a light door of sahuaro ribs tied together with buckskin thongs.

The shade was made exactly like the core of the house, including the roof, and was generally placed away from the house so as to get the breeze on all four sides. 343

A family might own various storage huts. The more elaborate ones were built like the main dwelling except that they had no central core. Mesquite poles *(Prosopis velutina)* were set in a circle about eight feet in diameter and their tops bent over, not to meet but to form an opening about three feet wide. The poles were bound with ocotillo withes, thatched, and given a door like the main house. The sahuaro ribs for the roof were laid directly across the three-foot aperture at the top. They were then piled with brush and earth.

The menstruation hut, always some distance from the house, was a very low, circular structure with room for one woman to lie or sit in. The more elaborate ones were made in dome shape by planting mesquite poles in a circle, bending them over and tying the tops together with aloe fiber. Painstaking women might thatch the huts with straw, others would throw a mat on them or pile up a few bushes. Near temporary camps the women might merely tie the tops of a few creosote bushes *(Covillea glutinosa)* together. At present many women have well made adobe huts.